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Report of the Directors of the twenty-fourth General Meeting of the
MISSIONARY SOCIETY OF LONDON, May 14, 1818.

(Continued from our last.)

INDIA.

In this vast and populous region of the globe our Society has now seven stations, occupied by about eighteen Missionaries, who, as far as their health will admit, are diligently employed in preaching the gospel, translating and circulating the Scriptures, and in supporting schools for the native heathen.

CHINSURAH.

We begin with the most northerly station, which is Chinsurah. Here Mr. May has long laboured in the ministry of the word, and is now assisted in his work by Mr. Pearson, who was sent out last year, and by Mr. Harle, an European, who has resided some years in India.

The providence of God has favoured Mr. May with extensive opportunities of being useful in that line of service to which he was always partial, and for which he had peculiar talents. The native schools in the neighbourhood of Calcutta, under his superintendence, were, according to the last accounts, 30 in number, including, on the books, 2663 children, of whom about 1775 were in actual attendance. The schools, he judged, were likely to be increased, as the attention of the public to them had been much excited. About 100 schools, he observes, have been established by different Societies in the last three years; and a Society has been recently formed at Calcutta (to which the Directors have liberally subscribed) for the purpose of furnishing the schools with elementary books—a measure of a very necessary and laudable nature, and which promises to be highly conducive to their prosperity. It is pleasing to observe, that in many villages the Brahmins, as well as the inferior inhabitants, express great joy on the introduction of a school, as the education which the boys receive qualifies them for situations in which they may obtain employment and support.

CALCUTTA.

The Directors have much reason to be satisfied with the appointment of Mr. Townley and Mr. Keith to their very important station at Calcutta, the metropolis of British India. Ever since their arrival, in September, 1816, they have been labouring diligently to acquire the language; and have already begun to preach, in Bengallee, the glorious gospel of God our Saviour.

It has pleased God to give them favour among our countrymen in Calcutta, to many of whom they preach with much acceptance, and, we trust, usefulness. Their first house for worship, the Freemasons' Hall, being insufficient for the congregation, Dr. Bryce, the minister of the Scot's congregation, with the approbation of the Kirk Ses-

sion, kindly offered the use of the temporary place he now occupies while the Presbyterian church is building, at any time when not engaged by himself; for which accommodation the Directors feel themselves greatly indebted. Mr. Townley and Mr. Keith have also opened a place for preaching at Hourah, on the other side the river Hoogley, where the attendance is good. Thousands of the natives are employed in the dock-yard there, and access may be found to a number of populous villages in the neighbourhood.

Our brethren, agreeably to their instructions, are active in the establishment of schools, as calculated gradually to undermine that system of error and superstition by which the millions of Hindostans are so miserably enslaved. Mr. Townley has built a school-room in Calcutta, which will accommodate about 100 children, and Mr. Keith has engaged a *poojah-house* (a place for pagan worship) for another. A Sunday school is also commenced, in which the children learn the Catechism; and some of their parents also attend. Missionary prayer-meetings are held alternately in the different places of worship; and our Missionaries cordially unite with their Baptist brethren on these occasions.

GANJAM,

(369 miles south of Calcutta.)

The malignant fever which long raged at Ganjam has put a stop, for the present, to the missionary efforts of Mr. Lee, who had laboured there with acceptance, and for whom a church had been built, and schools established; but both his congregation and the scholars have been dispersed. His own constitution has suffered so severe a shock, that he has been under the necessity of retiring from all labour for a time. Indeed it was providential that he was obliged by his illness to withdraw from Ganjam; for had he resided there at the time it was invaded by the Pindarees, it is probable that he and all his family would have been murdered. Two thousand of that party visited Ganjam on the 24th of Dec. 1816, and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, was strongly advised, by medical and other friends, to remove with his family to the Cape of Good Hope, where they have arrived, and are gone to reside for a time at Stellenbosch; where we pray and hope that his health may be recovered, and that he may yet be spared as a useful Missionary, either in Africa or India.

VIZAGAPATAM,

(about 557 miles south of Calcutta.)

Three brethren, Messrs. Gordon, Pritchett, and Dawson, occupy this station, which was commenced in the year 1805 by those truly valuable Missionaries, Messrs. Cran and Desgranges, long since deceased. Mr. Gordon's health, which had been so extremely reduced that it was expected he must have declined the Mission, and returned to Europe, has been completely restored, so that he is now enabled to exert himself in the missionary work with renewed vigour. Mr. Pritchett also labours incessantly in teaching, translating, and super-

intending schools. They are now assisted by Mr. Dawson, who, we are sorry to hear, has been much indisposed, but we hope is recovered.

The brethren are in the habit of associating and conversing with the natives, who are more and more inquisitive about the truth, and with whom very interesting conversations frequently take place.

The influence of the Gospel appears to be gradually diffused in the country; so that the attachment of many to their superstitions is evidently diminished, and their attention to the Gospel increased. Having heard that at *Chicacole*, a town about 60 miles north of Vizagapatam, some persons had been induced to forsake the pagoda, and throw away a favourite ensign of their idolatry, which they used to wear on their persons, one of the brethren paid them a visit; and upon ascertaining the fact, inquired into the cause; when he found, that by reading the true *VEDAS*, (or the New Testament, which they had sent them,) and by conversation with *Anundaraya*, the Brahmin who had formerly visited them from Vizagapatam, they had made this promising advance towards the religion of Christ. The brethren are very desirous that a Missionary may be sent to this place.

The brethren have made considerable progress in the translation of the Scriptures into the Telinga (or *Telugo*) language; and they hoped to complete the whole of the New Testament by the close of the last year. The first edition of the Gospels which they had printed was wholly disposed of, and the call for more copies was very urgent, especially to the southward of their station, and at Madras.

The native schools at this place continue to be well attended, and promise to be very useful; many of the children make a surprising proficiency, and acquire much knowledge of divine things. The principal school, which is now kept in the heart of the town, and is open to all passengers, excites much attention. The novelty of catechising the children publicly, and the promptitude of their answers, never fail to bring many adult persons to hear them, and thus affords many topics for inquiry and conversation. Adults and children are thus instructed at the same time. The Missionaries here are of opinion that it is practicable, though difficult at first, to introduce Christian books and Christian principles into the seminaries, and thereby lay a solid foundation for much future benefit.

MADRAS.

At this Presidency, and in a city said to contain, with its vicinity, nearly half a million of souls, Mr. Knill, who went out in 1816, now labours together with Mr. Loveless, who has been many years at this station. A considerable revival seems to have taken place, to which the presence and assistance of several Missionaries who were waiting for opportunities to repair to their appointed stations, happily contributed; and our brethren, uniting harmoniously with Missionaries from other Societies, were at the very time of our last Anniversary in London, joyfully engaged in similar services at Madras. Probably so pleasing a scene was never before witnessed in India. This Meeting appears to have been delightful and beneficial in no

small degree. An Auxiliary Missionary Society has been formed, and about £200 transmitted to the Parent Society. "No congregation in Britain (says Mr. K.) of equal size can boast of such a sum." More labourers are needed. Mr. K. says, "The Missionaries here are but as a drop to the ocean." In another letter, the brethren say, "Our calls for labour continue and abound. There is an amazing field at Madras. Great concern is excited by the preaching of the Gospel; and we hope that our labours are not in vain in the Lord."

The word of God is statedly preached at the chapel (erected in 1810 by Mr. Loveless) in the Black Town, and elsewhere occasionally, especially at the Fort and at the Mount, in English, at which latter place a few individuals raised 50 pagodas for fitting up a chapel. Mr. Loveless' school-room at *Vepery* is well attended on Lord's-day evenings. Among the natives there appears to be a desire to hear the Gospel. Mr. Gordon freely conversed with them in the streets, and at the pagodas, on religious subjects, to which they paid much attention.

The Missionary Prayer-meeting on the first Monday of the month is statedly observed and well attended. There are also circulating prayer-meetings held in private houses, to which the neighbours are invited, and where the Scriptures are expounded.

Much attention is paid to the schools.* There are 147 names on the books of the free-school for boys; a free-school for girls has been recently commenced, in which there are about 40. The school-rooms are erected in the chapel garden.† The schools for natives contain about 400 children; and the New Testament is introduced, and some parts of it are learned and repeated.

Mr. Knill is studying the Tamul language, which begins to be familiar to him; and he hopes soon to be able to preach in it. He is of opinion that immense congregations of the heathen may be collected to hear the Gospel, when preached in their own tongue. The people receive books and tracts gladly, and the Missionaries are earnestly desirous of gratifying them; "the distribution of them (say they) is recreation to our bodies, relaxation to our spirits, and joy to our souls."

On the whole, we have much cause to be thankful for the present state of the Mission at Madras, and for the pleasing prospect of future and extensive usefulness. The Directors will probably think it expedient to increase the number of their Missionaries at this very interesting station, the second, perhaps, in importance, in India.

BELLARY,

(about 500 miles North West of Madras.)

The progress of the Gospel at this station, by the blessing of God on the indefatigable labours of Mr. Hands, our first Missionary there,

* "The number of our schools might be greatly augmented, were it not for the expense attached to them. We might have thousands of children; but teachers, rooms, &c. are very dear."

† Mrs. Loveless and Mrs. Mead, who were the principal superintendents of the female school, give a pleasing report of its state. Several gentlemen and ladies at Madras contribute liberally to its support.

and of Mr. Taylor and Mr. Reeve, who now assist him, affords us great satisfaction. The ministry of the brethren among the British soldiers of the 84th regiment has been remarkably useful, 27 of that corps having been lately added to their society. "Among the heathen in India," says Mr. Hands, "our prospects are gradually brightening, and we hope you will, ere long, hear that the Lord is doing a great work. O send us more labourers, and let your intercessions on behalf of the poor Hindoos be fervent and incessant!"

Mr. Hands has, during the last year, paid a visit to Madras, and took with him the gospels of Matthew and Mark, which he had translated into the Canada language, ready for the press, and was in expectation of getting them printed by the Calcutta Auxiliary Bible Society, which is connected with, and assisted by, the British and Foreign Bible Society in England. The Gospels of Luke and John, the Epistle to the Ephesians, and extracts from other parts of the Scriptures, are also translated, and it is hoped that in the course of a year or two more the translation of the whole Bible will be accomplished. Our brethren have not yet obtained a press at Bellary, nor is it certain whether that privilege will be granted, although the publick authorities of India have every reason to be assured that it would not be abused.

Mr. Taylor is studying the *Canada and Tamul* languages, and has translated a part of the New Testament and the Tamul into the Canada, and several tracts. These with Dr. Watts' Catechism, our Lord's Sermon on the Mount, and other tracts, which have been distributed among the people, have produced a considerable sensation. Old and young apply for books, which they receive with great thankfulness, and many are beginning to express doubts about the verity of their own religion.

Mr. Reeve makes good progress in learning the language, and bids fair to be a useful Missionary. His labours in English have been greatly blessed. Mrs. R. is also a valuable acquisition to the Missionary family, among the whole of which the utmost harmony prevails.

The schools are carried on with spirit; there are at least seven of these seminaries in the town and neighbourhood, containing about 400 children.* It affords us great satisfaction to learn that the Scriptures are read in all the schools, and the catechism taught. Prejudi-

* The schools at Bellary are as follows:

1. The Boarding School in Mr. Hands' house, 24 children, some of whom appear to be seriously inclined.
2. The Bellary Charity School in the fort, 34 children; 5 of whom are boarded, &c. This seminary, in which 200 children have been educated, has been a blessing to many.
3. A Native School in the Mission Garden; 50 children instructed in the Scriptures and Catechism.
4. An English School for natives in the Mission Garden, in which 26 are learning the English language.
5. A Native School in the Coul Bazaar, about a mile from the Mission-house, in which 55 children are instructed in their own language, and in the principles of Christianity.

There are also Native Schools at Ruggool, Assoondy, Hurriall, and Paltoon, neighbouring villages, in which about 150 children are instructed.

ces against this measure prevailed at first, but soon subsided; and there is great reason to believe that the instruction afforded has been blessed to many of the Children. The brethren feel much interest in this department of their work, and indulge the hope of seeing much good fruit of their labour.

The distribution of tracts, and portions of the sacred Scriptures, has been extensive. Thousands have been dispersed in town and country; and scarcely a day passes without applications for them: this affords a good opportunity of conversing with the natives on their contents. The brethren are also informed that their Catechism is introduced and taught in many schools in the country besides their own.

An Auxiliary Missionary Society, and a Tract Society, are established, together with a Reading Society, composed of about forty members, in which many good books have been read, and more are wanted.

Mr. Hands, in his journey from Bellary to Madras, visited many schools, and distributed a number of Telinga tracts, but was not furnished with a sufficient quantity to gratify all the applicants; but he was delighted to observe the attention with which they were read. Mr. Hands, on his way home, distributed many Canada tracts, and preached frequently in the Ghauts, wherever he halted: great numbers listened attentively to him, while he taught them in their streets; and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them. Surely these are fields already white to the harvest; and who does not wish that many more such labourers may be employed?

TRAVANCORE,

(about 450 miles south of Madras.)

We are happy to inform the Society, that the very important Missionary station in this country, which had been relinquished by Mr. Ringeltaube, and which was vacant for some time, is again occupied by Mr. Mead, who, with Mrs. M. and their infant, proceeded thither in September last, from Madras, where he had resided for about a year after his arrival in India.* He was kindly recommended, by the Rev. Mr. Thomson of Madras, to that distinguished friend of missions Colonel Monro, the British Resident at Travancore. We trust he will gather together again the scattered sheep, and bring many others into the fold of Christ; but it is necessary he should be joined by another Missionary as soon as possible.

SURAT,

(a great city on the west coast of India, about 180 miles north of Bombay.)

We now cross the great peninsula of India to the populous city of Surat, on the north of the western shore. The brethren, Skinner and Fyvie, have devoted themselves to the study of the Guzerattee language, in which we believe they have made considerable progress,

* We are extremely concerned to hear of the death of Mrs. Mead.

and in which they hope ere long to be able to publish the gospel of peace: they also intend to compile a Grammar and Dictionary, but not to attempt a publication of them until they are greater proficient in the language. They are, however, preparing for the press a small Catechism, and a few short Scripture Extracts, which they intend to print at Bombay, the American Missionaries having a press, with Guzerattee and Mahratta types. Those valuable men, who are now able to preach to the natives in their own tongue, have begun to print a correct edition of the Scriptures in Mahratta. Our brethren are in expectation of having a printing press at Surat, which they greatly need. They have publick worship in their own house, in English, on Sundays, and on Wednesday evenings, when some of the natives occasionally attend, and inquire into the meaning of their service: the Missionaries gladly embrace this opportunity of explaining to them the great things of God.

It is their intention to establish schools as numerous as they can with propriety and prudence, as they have many prejudices to combat. In their English school there are about 50 boys, and about half that number in the native school. We are glad to find that in Bombay, and we hope in Surat also, no objection is made to the use of the Scriptures as a school book.

Mr. Donaldson, who was sent out to aid this mission, informs us, in a letter dated Sept. 19, 1817, that he had arrived safely at Bombay, after a passage of eighteen weeks, and was graciously received by his Excellency Governor Nepean, who promised him a letter of introduction to the principal officers at Surat. Mr. D. was extremely affected with a view of the wretched superstitions of the heathen, of which he observes, that those who are not actual spectators can form no adequate idea, and longed to proceed to his ultimate destination, where he might acquire their language, and be able to preach to them Christ crucified.

MAURITIUS, OR ISLE OF FRANCE.

Mr. Le Brun, who has occupied this station about three years, persists in his labours, but amidst considerable opposition, arising chiefly from the dreadful state of morals in the island. He has, however, the satisfaction of perceiving a great change wrought in some by the instrumentality of the word. Twenty-five persons are united in a Christian society, and meet for social worship and conference. Mr. Le Brun was also employed by his Excellency Governor Farquhar, in giving religious instruction to the two brothers of a principal chief of Madagascar, and who made considerable progress in a short time. They have since returned to that island, and we may hope will be friendly to the Missionaries when they arrive at their station.

MADAGASCAR.

To this very important station the Directors have long turned their attention, and are now happy to state that two young men, Mr. Bevan and Mr. Jones, who received the rudiments of their education under the Rev. Mr. Phillips of Neuaddlwyd, in Wales, and who have

since attended to Missionary studies at Gosport, sailed for the Mauritius in March last, intending to proceed from thence to Madagascar, where we hope a wide and effectual door will be opened to them for the promulgation of the everlasting gospel. The principal chief, who sent his brother to the Mauritius for instruction, and who is said to be anxious for improvement in the arts of civilization, will, we trust, patronise the efforts of our brethren, who will endeavour to impart to him, and to his people, the most important and useful kind of knowledge—that of the Saviour of the world.*

METHODIST MISSION IN CEYLON.

From the London Methodist Magazine.

Extract of a Letter from Mr. W. M. HARVARD, dated Colombo, December 8, 1817.

I remember our respected Dr. Coke, when recommended by a worthy friend to take out materials for establishing Native Schools, replied, with his usual warmth, that *his* Missionaries should not become Schoolmasters.

The Doctor was right, according to his then views; but had he seen India, he would have changed as we have done: I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our Schools; and lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted as a remarkable fact, that our second School for the Natives has already produced us a most zealous local preacher, a charming Cingalese lad, as simple as Nathaniel, and as zealous as Peter. His talents were brought into exercise by being made Master of Colpetty School. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you if you knew him.

Here is *one* important effect of our Schools; another is no less important. By his zealous and pious spirit, several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children, in the School-house, every Wednesday evening; all these children lead Christian lives. Many of them are already in a measure enlightened in the knowledge of Divine things: some of them pray extempore in Cingalese with artless fluency, and some enjoy the consolations of reli-

* This island is said to contain *four millions* of inhabitants, and is in a partial state of civilization. Governor Farquhar, of the Mauritius, has taken much laudable pains in preparing a Vocabulary, Grammar, and Dictionary of the language, collected by a French gentleman, by many years' labour. Three places, Fort Bourbon, St. Luce, and Tamataff, have been occupied by the English; and from these places the Mauritius and Bourbon receive supplies of cattle, &c. The island produces food in abundance: the lower lands near the coast are said to be unhealthy, but not so in the interior. The English claim the east side of the island: the king of Ova is a powerful prince on the western side; but as he is reported to be on good terms with the English, it is hoped he will protect the Missionaries. There are however difficulties and dangers in the attempt, but God is all-sufficient.

gion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer-meetings in this village, at three of their parents' houses; where they go and sing and pray together with the utmost simplicity; and the change in their spirit and conduct is so evident to their parents, that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This, I think, is remarkable. If, after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The school-mistress of the same school, though before likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young Christians; but we see enough to recognise the hand of God, and adoringly to persevere in his work.

BAPTIST MISSION IN BURMAH.

From the American Baptist Magazine.

Extract of a Letter from Mrs. NANCY JUDSON to a Lady in the vicinity of Boston, dated Rangoon, Aug. 20, 1817.

It is now four years that we have resided in this country; and though no Burman has renounced idolatry and embraced the religion of Christ, yet the seed is beginning to be scattered in a still, quiet way, which may spring up and bear fruit in some future time. Burmah presents a field for vast, unbounded usefulness! But neither revelation, nor the experience of ages, warrant us to expect immediate success. What nation has changed their gods in a day? What nation so far advanced in civilization as the Burmah, has renounced their system of religion at the first mention of a new one? We are not to look for miracles; but we are warranted to expect the accomplishment of those ends, which God, in his wise providence, has connected with a steady, persevering use of means. We are firmly persuaded that the country of Burmah will eventually become Christian—that the way is now preparing, the seed sowing; but how long before the harvest will be ripe, we leave for God to determine.

It has been Mr. Judson's object to get well grounded in the language, and to do some preparatory work for the benefit of future missionaries, before he made a formal disclosure of his design to the

king. We have not by any means taken pains to keep our object secret; on the contrary, we have improved every opportunity to communicate religious truth to those Burmans who have visited at the mission-house. This we have considered as the path of present duty. Since Mr. Hough's arrival, he has printed a tract of considerable length, being a view of the Christian Religion, which Mr. Judson had previously composed; and also, a small Catechism for children, and Matthew's Gospel.—These are in circulation, and are well understood by those who read them. Many have called at the mission-house to inquire more particularly into the new religion. But we have frequently observed in these inquirers a fear lest others should discover their inclination to inquire. Sometimes, when two or three intimate friends have been seriously engaged in conversing on religious subjects, if others, with whom they were not acquainted, called at the same time, they would be silent and take their leave. This makes us feel the importance of trying to obtain the patronage of government. In a few months Mr. Judson will complete a Dictionary of the Burman language; after which, he will perhaps go up to Ava, the residence of the king. O my dear Mary, if we were *convinced* of the importance of missions before we left our native country, we now *see* and *feel* their importance, as well as their practicability! We could then picture to ourselves the miserable situation of heathen nations; but we now see a whole populous empire, rational and immortal like ourselves, sunk in the grossest idolatry, given up to follow the wicked inclinations of their depraved hearts, entirely destitute of any moral principle, or the least spark of true benevolence. Let the pleaders of the native innocence and purity of heathen nations visit Burmah. Their system of religion has no power over the heart, or restraint on the passions. Though it forbids, on pain of many years' suffering in hell, theft and falsehood, yet I presume to say, there is not a single Burman in the country, who, if he had a good opportunity, without danger of detection, would hesitate to do either. Though their religion inculcates benevolence, tenderness, forgiveness of injuries, and love of enemies—though it forbids sensuality, love of pleasure, and attachment to worldly objects, yet it is destitute of power to produce the former, or subdue the latter in its votaries. In short, the Burman system of religion is like an alabaster image, perfect and beautiful in all its parts, but destitute of life. Besides being destitute of life, it provides no atonement for sin. Here also, the gospel triumphs over this and every other religion in the world. This is the grand difference—this makes the gospel good news indeed to the heavy laden, sin-sick soul. O my dear Mary, how precious does Christ appear when conversing with these Burmans, and how one longs to open their blind eyes, that they may behold his preciousness! But this is the prerogative of God alone; and if he has any dear children here, any chosen ones, whose names are written in the Lamb's book of life from the foundation of the world, he will open their eyes, he will show them his glory, he will compel them to come in. How interested would you be, could you meet with my

little society of females on the Sabbath. Interested I say—yes, you would be interested, if it was only from this circumstance, that these poor idolaters enjoy the means of grace, and sit under the sound of the gospel. I have generally fifteen or twenty. They are attentive while I read the Scriptures and endeavour to teach them about God. One of them told me the other day, that she would not think of giving up a religion which her parents, her grand-parents, &c. &c. had embraced, and accepting a new one of which they had never heard. I asked her if she wished to go to hell because her progenitors had gone there? She replied, if, with all her offerings and good works on her head, (speaking in her idiom,) she must go to hell, then let her go. I told her if she went to hell, after having heard of the Saviour, her very relations would contribute to torment and upbraid her for her rejection of that Saviour of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me, that she did believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudma, and prayed to him. She replied, she worshipped them both. I have several times had my hopes and expectations raised by the apparent seriousness of several females, as Mr. Judson has in regard to several men. But their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other.

ADDRESS

OF THE

Baptist Board of Foreign Missions for the United States.

Thy kingdom come! has been the devout and benevolent aspiration of every true disciple of the Lord and Saviour, Jesus Christ, from those who caught the prayer from his gracious lips, to those who now utter the fervent ejaculation, with hearts animated by the delightful prospect of its extensive accomplishment, and souls illuminated and fired by the blaze of the divine glory, as the millennial Sabbath dawns. In the execution of the vast and important, yet truly grateful task of directing the liberality of thousands of their brethren to the objects by them designed, and in their endeavours faithfully, in every point, to attend to the duties delegated to them by the General Convention, the efficacy of the supplication has been made evident to the Board; and they now acknowledge it, with sentiments of heart felt gratulation to their brethren in Christ, and of devout thankfulness and praise to the Lord God Omnipotent, who, riding forth in the chariot of salvation, deigns to make them fellow-workers with himself, in the magnificent design of redeeming from the dominion of darkness and the bondage of sin, out of every kindred and tongue, and people, and nation, the sanctified, the sacramental host, who shall ultimately join the universal choir, in ascribing "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Conceiving that nothing could contribute more to the generous ardour of enlightened benevolence, and to the excitement of extended Christian sympathy, than the diffusion of missionary intelligence, the Board have commenced a periodical publication, entitled, the *Latter Day Luminary*; from this, and the documents annexed to the present address, may be collected every information respecting the number of missionaries under the patronage of the Board, their destination, their operations, and their prospects of usefulness. It may not, however, be improper here to present a concise statement of the transactions of the preceeding year.

Our agent, Mr. Rice, has continued persevering in those active exertions for the advancement of the missionary cause which so essentially contributed to its rise: and, whilst prosecuting this course, "in labours more abundant," "in journeyings often," "in weariness and painfulness," "in watchings often," he has our warmest sympathies, and we recommend him to the patronage of every friend of Zion.

Brethren Peck and Welch, whose designation to the Western mission was announced in the last Report, have arrived at St. Louis; constituted a church of believers, whom the providence of God had conducted thither before them; opened a school; and made excursions among the Indians in the surrounding country; and found them generally willing, even solicitous, that their children should be instructed.

Brother Ronaldson has been actively employed in the States of Louisiana and Mississippi, in preaching the gospel to bond and free, with a success that has rejoiced our hearts; and has established a church in the former state. Though unable, from the sickness of his family, to visit the Creek Indians, pursuant to the instructions of the Board, his representation to the Mississippi Association produced a mission from that body, which eventuated in the formation of a *Creek African Church*.

Among the Cherokees inhabiting the wild mountainous country which lies on the borders of North Carolina and Tennessee, the Rev. Humphrey Posey has communicated evangelic instruction with acceptance, and has established several schools for the education of their children. Having similar objects in view with respect to the Indians inhabiting the state of Indiana, and territory of Illinois, the Board appointed the Rev. Isaac M'Coy, near Vincennes, to missionary service in that quarter.

Two young missionaries, Messrs. Wheelock and Colman, whose hearts are devoted to the cause in which they are engaged, whose desires are to live for the conversion of the Burmans to God, and to die among them, have sailed to join their brethren, Judson and Hough, in Rangoon.

In this limited view of the proceedings of the Board, it may be observed, that the destitute places of the earth have been sought out, and cultivated by the faithful servants of Christ: the wretched, ignorant, wandering race, whose inveterate habits of savage life have often palsied the efforts of those who were warmest in their cause,

are now induced to submit to the fostering hand of civilization, and listen to that gospel which has brought life and immortality to light. The poor African, once as "dark in things divine," as the complexion which Providence has stamped upon him, now beholds the "light of the knowledge of the glory of God, in the face of Jesus Christ." In personal bondage, he is Christ's freeman; and, without a country in all the world he can call his own, his expectations are raised to one that is heavenly. And the devoted missionaries in Rangoon, who have planted the standard of Christ in the empire of darkness, and invaded "the habitants of cruelty," will soon, it is hoped, receive an accession to their number.

Such extended operations, it may well be conceived, could not be carried on without great expense; and the Board, ever regarding economy in the use of the funds by the liberality of the public entrusted to them, have nevertheless been compelled, by a sense of duty, to make large appropriations for these several objects. The calls of Providence were too plain to be misunderstood. They would not resist; they could not but promote the ardent wishes of those into whose hearts God had infused the holy desire of sacrificing almost every earthly consideration to his sacred cause. They confided in His faithfulness who has promised to accomplish what they are labouring by his blessing to achieve. They trusted, too, that there existed in those who have hitherto favoured them with their patronage, a spirit that would not suffer them to grow weary in well doing; but which, regarding the success that has crowned their efforts, would only find in each renewed demand upon their benevolence, a fresh inducement for contributing to such heavenly purposes.

Much has been done, but more, much more remains to be accomplished. We have only planted our standard on the field; the battle is yet to be fought. The various stations which have been chosen are only strong positions, from which must be carried on a more extended warfare. If we faint here, our strength is small indeed! If we sit down satisfied with such partial achievements, the laurels already gathered will wither on our brows. If steady, ardent, persevering efforts do not succeed these measures, we have but laboured in vain. What are *four* missionaries in Rangoon, against a host of *seventeen millions*? and these too, under the strong influence of the god of this world, and shielded by the grossest darkness! Take up the map of North America. Trace the range of the 'everlasting hills' which divide the waters that roll to the Atlantic from those that discharge themselves into the gulf of Mexico. One missionary is stationed there, more solitary than the eagle that builds upon their rocks. From thence look southward upon the vast extent of country inhabited by the Cherokees, Creeks, Chickasaws, and Chocktaws—and one or two may be discovered shining like stars amid the general gloom. Then extend your view across the Mississippi, to the town of St. Louis; two missionaries have fixed themselves there. But follow this

river in its course for thousands of miles ; trace its mighty tributary streams, and you will find their banks lined with tribes of Indians, almost as ignorant of the God who made them, as the animals on which they subsist. When shall these "floods clap their hands?" when shall these valleys sing, and the mountains repeat the joyful sound of salvation? Can such mighty effects be produced by the efforts of *two* men, however pure their aims, however unwearied their exertions?

We repeat it, the work is but in its commencement. Those self-denying men, who, confiding in the promises of God, and the fidelity of his friends, have gone forth to their glorious task, must be ably supported. For *success* in their endeavours they look to *Him* whose privilege alone it is to make darkness light, and raise the dead to eternal life ; but for the *means* which shall enable them unceasingly to persevere in their labours, they look to *us*. And who will refuse "a cup of cold water" to the disciple of his Lord, when fainting with the extremity of toil? Let us rather say, who will not count it a happiness, for which he is bound to give thanks to the Father of mercies, that an opportunity is afforded of participating in that noble design which invites the contemplation, and engages the attention of the happy spirits, who "are sent forth to minister to those who shall be heirs of salvation?"

There is one circumstance which the Board are particularly desirous of impressing upon the mind of every friend of humanity. Our British brethren in India have found, by the experience of more than twenty years, that "civilization and salvation go hand in hand." And if this be true respecting a people in some degree enlightened, it obtains with a ten-fold consideration, when applied to the aborigines of our country, destitute of a written language, and every art of cultivated life. It follows, that schools must be established, if we would do them any real and permanent service ; and an additional expense proportionate to these objects must ensue. But let not any one be discouraged on this account. By teaching them to read, and placing in their hands the word of God, which by the power of his Spirit is able to make them wise unto salvation, we shall greatly prepare the way of the Lord, and facilitate the progress of his missionary servants. It is but following the bright path that marks the progress of redeeming love on the fields of Europe, and the extensive plains of Asia. By this method, such as were ready to perish, even in lands where the gospel had long been known, have been nourished with the bread of life. By this method, the heavenly manna distils upon the wilds of Tartary. And it is by disseminating religious tracts, and such portions of the Scriptures as they have, in the short period of their residence in Rangoon, been able to translate into the Burman language, and publish, that our beloved brethren there are diffusing the knowledge of God with success ; and their hearts are gladdened with inquiries for "*more of this sort of writing.*"

Brethren of our own denomination ! brethren in Christ, and

friends of humanity of every name ! whilst thus we press upon you the mighty objects yet to be attained, we are not unmindful of what you have already done. We thank you, from our hearts we thank you, for the liberal support you have afforded in the common cause of our Master ; and we feel a pleasure in reflecting that our thanks are the least recompense that shall be given to every one who thus serves him. If we have "used boldness" in urging upon you the necessities of ever increased exertions, it is because we are sensible that such only can be crowned with success. We ask not your gold or silver for our own purposes, but for His who is Lord of both. Our missionaries, content with what may subserve the ordinary support and decencies of life, prefer to all the charms of wealth the privations which their duties impose, and find their comforts in the consolations of Christ—their luxuries in doing good. There is, indeed, one subject upon which they are importunate, and we cannot but request your attention to it. Their constant cry is, "*Pray for us.*" This duty a Lazarus may fulfil ; and even the most wealthy will find themselves enriched by the exercise. They who cast their bread upon the waters shall find it after many days ; but the devout supplication of the pure in heart, of itself diffuses the joys of heaven through the bosom of man. We close our address with the wish, that in this, as in every good word, and work, you may continue to abound ; and that all engaged in the glorious enterprise of extending the empire of the Redeemer, may realize the prayer of Moses, the man of God—"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us ; and establish thou the work of our hands : yea, the work of our hands establish thou it."

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from the Rev. Horatio Bardwell, American Missionary in Hindostan, to his friend in New-York.

Bombay, April 27th, 1818.

MY DEAR BROTHER,

In reading your letter, in connexion with other communications from America, my mind was led to admire the goodness of God in exciting his children to such a variety of efforts in forwarding 'the kingdom of Christ. Some are soliciting charity to enlarge the funds of Bible Societies ; some are contributing in aid of translations ; some are sending their money for the education of heathen children ; some are imparting the means of grace to their neglected and abandoned countrymen ; some are giving tongues to the dumb and ears to the deaf ; some are endeavouring to bring in the Jews, and some to evangelize the gentiles ; some are espousing the cause of eastern missions ; some plead for the western, and others for domestic missions. Though there may seem to be a kind of rivalry, and a spirit of contention in carrying forward these various objects, yet the cause is the same ; the grand object of all these efforts is, to promote the kingdom

and glory of Christ. No matter, then, how much emulation in acts of benevolence and good will to our fellow men, and in the service of our divine Master.

It is unnecessary to enter into the detail of our affairs and prospects in Bombay, for in our recent communications to the Board you will see every thing of importance that is to be said.

Though we have occasion to mourn, and to say, in the language of the prophet, "who hath believed our report," yet we faint not. We rejoice and bless God, that through the instrumentality of this mission thousands of the heathen have heard the word of life. Christ has been held forth as the only Saviour of sinners in companies assembled for the worship of idols, even "where satan's seat is." Though we know of no one instance of conversion to the christian faith among this people, yet God will be honoured through the *preaching* of the *gospel*, though it may prove "*a savour of death unto death.*" It is not improbable that we may spend our lives in making known the gospel to this people, without being permitted to witness the conversion of an individual. But we hope for better things; and pray that we may not only be *sowers* of the seed, but *reapers* of the harvest. But never did I more sensibly feel the absolute need of the *Spirit of God* in the conversion of sinners, than since I have been among the heathen. If these idolaters are ever made to forsake their idols, no one can deny that the *Spirit of the Lord* hath done it.

No one department of our mission is more flattering than that of native *schools*. We have now twelve schools under our patronage, in which are about 600 boys. The immediate instruction of these schools is committed to native teachers, under our superintendence. School books, religious tracts, and the gospel of Matthew in the Mahratta language are put into the hands of the boys. We hope and pray that the Word of God, which is read daily in the schools, will have an important influence on the minds of the rising generation.

The object of instructing the natives by schools is beginning to gain the attention of European residents in this place, and also in Calcutta. A school Society has been formed in Bombay, which will soon commence its operations. A school book is now in our press, for this Society, consisting of Christ's Sermon on the mount, and a selection from the parables contained in the Gospel, in the Mahratta language.

I am led to conclude, that the method of imparting christian instruction to the heathen, by schools, is calculated more than any other to produce a general and lasting influence on their minds. In proportion as their minds are enlightened by the principles of *natural science*, such as history, geography, chronology, and astronomy, the principles of their religion, many of which are grounded on ignorance of these sciences, will be undermined, and they will be more ready to embrace the religion of the gospel. But though a correct knowledge of the sciences may be the means of opening in some degree their blind eyes, yet their hearts never will be turned from idolatry till

the Spirit of God is sent from on high. Idolatry is not simply an error of the head, its seat is in the *heart*, and nothing less than the power of God can overthrow its empire.

You will easily conceive, that in this barren land, every item of religious information from the land of our fathers is very refreshing to our hearts. The late accounts of the revival of religion at home, the establishment and prosperity of so many societies for the promotion of the kingdom of Christ, cause our hearts to rejoice and to give thanks to the Father of mercies. O may the increase of Christ's kingdom at home be the means of furnishing more labourers to build the wastes of Zion abroad, and to scatter the light of life in the shades of paganism and death!

Letters recently received from the Brothers at Ceylon contain the afflicting intelligence of the sickness of Brs. Richards and Warren. This you will learn from the communication to the Board. God's ways are mysterious, but we must submit without murmuring. He knows, infinitely better than man, how to dispose of his servant, and to forward the cause of Zion.

We all enjoy good health and are happy in the work to which we are called.

MONTHLY EXTRACTS
FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

From Mr. C. S. Dudley.

May 5, 1818.

The Committee will rejoice to learn, that the Ladies of Manchester are indeed emulating their Liverpool sisters in the course of christian charity. The similarity of extent and population induced the application of similar means; and it is with heart-felt satisfaction that I now announce the establishment of the following *thirteen* Ladies' Bible Associations, in connexion with the Ladies' Branch of the Manchester and Salford Auxiliary Bible Society.

To each of these Associations, a Treasurer, three Secretaries, and a numerous Committee, are appointed; and all find a common centre in the Branch Committee, through which they are connected with the Auxiliary Society. My detention at Manchester enabled me to place all these Societies in a state of complete regularity; and it affords me the greatest pleasure to bear this testimony to the caution and prudence, as well as the zeal and emulation, which characterize these "honourable women." I have already seen sufficient to justify my confident persuasion, that these several Institutions, embracing a population of 130,000 souls, will prove a blessing to this great and important town. I have already alluded to one fact, of a nature peculiarly interesting: not fewer than 21,500 children receive the benefits of education in the Day and Sunday Schools of Manchester.

From the weekly Report of Lieutenant Cox, Agent at Gravesend, to the Merchant Seamen's Auxiliary Bible Society.

May 27, 1818.

I supplied three East Indiamen, lying in Northfleet Hope, with the Scriptures. The chief officer on board each ship was of opinion, that one Bible and two Testaments to each mess, would prove a sufficient proportion, there being ten men in each mess. The seamen belonging to the Arab, being messed in the same manner, I gave, for their use, the like proportion of Scriptures; the same to the Mary Ann. When coming over the Trio's side, one of her seamen said, "I hope Sir, the Books which you have left for our use will not be left in vain; I hope by attending to them, our time will be better improved than it has been."

On the 22d I called on board the Salus, bound to Hambro', a vessel supplied by me in March. The captain gave me a most hearty welcome on board; told me, that the Scriptures which I left for his vessel's use were the best gift he had received; that the people read them frequently, and were then reading them forward, which I found to be the case.

The captain of the Waterloo, Mr. John Headburn, on my taking the scriptures into the cabin, cried out, "This is cheering; this is delightful." "Yes," replied the owner, "it is the best of Institutions, and I hope its usefulness will appear in this ship." I was most handsomely received.

The seamen on board a Spanish ship hardly knew how to be thankful enough for the two Testaments I left for their use; thanking me a thousand times, in Spanish, and in broken English, not only while I was on board with them, but when I was at some distance in the boat. The captain of the Charles (to his honour be it spoken) reads the Scriptures to his people twice a week—that is to say—on Wednesdays and Sundays. They had the appearance of being, in every respect, in comfortable order. When on board the Arab, the ship's company having learned for what purpose I was come on board, left their work, and came aft, earnestly asking for a Book; declaring, at the same time, and one of them, apparently, with some concern, that they had seen neither Bible nor Testament since they had been in the ship. Mr. French, a Missionary, and his wife, take their passage in the Lord Nelson, for St. Kitt's. The Missionary said, he hoped he should have the pleasure of witnessing that the Books I had left were much used on the passage.

The mate of the Mary Ann informed me, that he always (when the duty of the ship will admit of it) reads prayers and the Scriptures to the people in the cabin every Lord's Day, and most cordially accepted the present which I had brought for his people.

I find on board very many of the vessels I visit, captains, who take much pains in instructing the boys under their command, destitute of education. All promise, that the Bibles and Testaments shall be taken great care of, and frequently used.

I could, this week, have sold a great many copies, had the seamen had money.

*From the Report of the Netherlands Bible Society, delivered
July 2, 1817.*

We have not neglected communicating to His Majesty the King, to the Princess Dowager, and to the Prince of Orange, the transactions of our Meeting, and all such documents as in any way might tend to excite an interest for the cause we desire to promote. They have all been most favourably received, and we have unequivocal proofs of the favourable disposition of these high personages towards our object.

The total receipts from fifty-two different places, has been, 30,463 guilders, 10 stivers, (about 3000 pounds sterling.)

The whole number circulated since the establishment of the Society, amounts to 5583 Bibles, 100 Old Testaments, 4127 New Testaments; total, 9810 copies. On the 1st of May there were in the Depository 2325 Bibles, and 2035 New Testaments, in divers languages.

The stereotype edition of the Bible will leave the press in the month of September.

We cannot omit this opportunity of stating, that the Swedish Bible Society has made us a friendly offer of a number of Swedish Bibles, to be distributed among the sailors of that nation, who may visit our ports, and are in want of them.

The Russian, Berg, Basle, and Hambro'-Altona Bible Societies have likewise solicited a friendly connexion with the Netherlands Bible Society.

England, which has contributed so much towards the consolidation of our Society, has given a new proof of the benevolence and generosity which signalize the British and Foreign Bible Society, by placing 1000 copies of the Dutch Bible at our disposal for distribution. The same Society offers also to purchase 5000 copies of the Bible, and as many copies of the New Testament in the Malay language, with Arabic types; according to the edition executed at Batavia, in the year 1758, in case we should undertake a new edition of the same in our country.

Of the various Auxiliaries, which have all, more or less, vied with each other in a holy emulation, that at the Hague is exhibited as reaping the richest fruits of their unwearied exertions. Its members and contributions have increased; copious distributions of the Scriptures have been made, and a truly christian spirit has manifested itself in all their proceedings.

Rotterdam is highly commended for its essential services rendered to the cause, and for the impulse its Bible Society has given to every work of christian benevolence.

Utrecht has liberally distributed to the necessitous, and instituted periodical inquiries, which have proved highly useful. Thus (continues the Report) the Bible Societies prove a blessing both to our country and to christianity at large.

Amsterdam continues its vigorous attention to the work. The prisons are provided with the word of God; and under the superinten-

dence of Count Styrum, the Scriptures are likewise dispensed to the military.

The Report thus concludes :—

Let our zeal be pure ; let us lay aside every private view, and look to the glory of God alone ! May revealed truth rise in estimation, and human wisdom be less exalted, and the blessing of God will rest upon our endeavours. Let every Society, every Director, every Member, build upon the only foundation that has been laid ; but let them take care how they build, ‘ for every man’s work shall be made manifest.’

From the Monthly Paper containing the Transactions of the Russian Bible Society, on the 24th of February, 1818.

The Bible Association in Kurmuschsk has resolved to undertake a version of the Gospels, in the Tschuwashian dialect, with Russian characters. Those who are engaged in this version have made it their duty to watch diligently over its correctness, so that nothing might be suffered to creep in, contrary to the original, and they determined, when one or more chapters had been translated, and had undergone a revision among themselves, to have such versions read to those Tschuwashians who are best acquainted with the Russian language ; (and who are so delighted to hear the Gospel read in their own tongue, that, with eyes full of tears, they give thanks to the Lord for having permitted his light to shine upon them ;) and, when found perfectly correct, to have it sanctioned by their signatures.

The Committee of the Branch Society at Kasan have resolved, that, as the government of Kasan contains, independently of the Tartar tribes, settlements of the Tscheremissians, Tschuwashians, and Mordwanians, who, although the greater part of them have been baptized, yet, from ignorance of the Russian and Slavonian language, have but a very imperfect knowledge of the doctrines of Christianity, the New Testament, at least, should be translated into these languages, and introduced among these tribes, that they also may come to the knowledge of the only true God, and his Son Jesus Christ, the Saviour of the world, whom he hath sent.

The Director of the Auxiliary Bible Society in Kurmuschsk, reports, that, having presented a Bible and a Testament to a peasant and a soldier, both extremely poor, a wish had thereby been excited among many of the country people to offer their contributions in money, of which 25 rubles were collected in the church. On this occasion, a little girl, seven years old, an orphan, presented to the minister 10 copecks, requesting the Reverend Gentleman would not take it amiss that she offered so very little, but she had no more to give ; and that this trifle was a present from her god-mother, on her baptismal day.

A correspondent in one of the Branches of the Russian Bible Society, writes, among other things, as follows : “ It is to be lamented, that the copies of the Holy Scriptures have not yet been received

here. We have excited a thirst, but we want the means of satisfying it. Four years ago, our Depository was full of Bibles, but we had no customers; now it is quite the contrary. We have but few Bibles, and many applicants, whom, after repeated inquiries, we are reluctantly obliged to put off to a future period. The poorer the people are, the more willingly they bring forth their mite; and the less cultivated they are, the greater is their desire for the Scriptures, and the instruction they contain. Of this we have daily experience.

The correspondent of the Committee of the Society at Minsk, on announcing the receipt of the Bibles sent thither, expresses himself as follows:—"I ought to have written to you earlier, to which I wanted no incitement; but before I received the Bibles so very little business of moment was transacted in the Meetings of our Committee, that I could not communicate to you, or your Society, (which is hardly capable of viewing, from its great theatre of action, all the wonderful occurrences around it,) any thing of an interesting nature. We were, in fact, I may say, at a stand, still hoping for the accomplishment of our wishes. But being now rich in the *treasures of salvation*, we may proclaim the kingdom of God in various tongues. It is remarkable, that *even Jews have purchased the New Testament.*"

From an anonymous writer in the town of Mosur the following letter has been received: "That the Gospel of Christ our Lord may be proclaimed among all nations, we offer, with reverence, the inclosed mite of 100 rubles, in silver, in aid of so benevolent an Institution; and exclaim, in the consciousness of our unworthy hearts, 'We make an offering of thine from thine; from all, and for all.' We promise, as we are in duty bound to do, as Christians, in honour of God, who blesses our undertaking, to make an annual remittance of 100 rubles, and in the same coin, to the Committee of the St. Petersburg Bible Society. We do not sign our names. They are known to the Omniscient, whom we serve, in whose hand is the book of life. He says: 'Without me ye can do nothing.' To him alone be glory, honour, praise, and thanksgiving, from eternity to eternity."

Address of the Very Reverend Dean Schlauss, of Helferskirchen, to the Clergy of his Diocese.

Helferskirchen, April 28, 1816.

In imitation of the example of other countries, and by the noble co-operation of the renowned Parent Society in London, an Association for the purpose of diffusing the Divine Word has been formed for the Duchy of Nassau.

You, Reverend Sirs, will readily perceive, that this notice is of the nature of an invitation for us to join a Bible Society in our own country. Whoever seriously bears in mind, that the chief purport of our mission, as successors of the Apostles, consists in doing all we can for the glory of the truths of Christianity, will readily lend

his aid towards diffusing the Holy Scriptures among the poor and needy, and consider an active co-operation with such an establishment a real pleasure and privilege. It would not become the exalted station of a Minister of the Church, in his contributions, to go below the minimum.

A filial Bible Society will be established in this place, which, if circumstances require, may be divided into several Branches. The splendour of those Societies would be greatly heightened, if the Clergy were to place themselves at the head of them. I shall separately invite the Professors, Vicars, and the beneficed Clergy in Montabaur, to join in this object. Parish Ministers, and others of the Clergy, who are inclined to become Members of this Institution, are hereby requested to enrol their names, and the amount of their intended contributions, in a register, which is opened here for that purpose. My Reverend Brethren will confer an additional obligation, by endeavouring to prevail upon the friends of the Bible among the Laity, to enter into so noble and holy a union.

(Signed) J. SCHLAUSS.

From a Catholic Correspondent at Treves, to Professor Leander Van Ess, at Marburg.

December 31, 1817.

I have the honour of informing you that I have received 2000 copies of your version of the Scriptures, which arrived here on the 6th of this month, in six cases.

It gives me pleasure to tell you, that two cases are already disposed of, and the general desire is not yet satisfied. I wish, however, to possess a few hundred copies in large print, in order to provide for the more advanced in age.

From a Catholic Minister in Germany, to Professor Van Ess.

February 4, 1818.

Your Testaments were received with the greatest avidity by the children of my school; and though I go through many chapters with them, in the course of the day, they are not satisfied: among the adults the demand for the bread of life daily increases. In short, the power of God is manifest, and his blessing attends the sowing of the seed. I look forward to a glorious harvest among the young people in general; of which I shall have the pleasure to apprise you in the spring, when I intend to pay you a visit.

From a Catholic Gentleman, to the same.

Constance, February 19, 1818.

At length I have the satisfaction of transmitting to you an approbation of the General Vicariat of this place; and I beg you not to ascribe it to the want of good will, if the delay appeared long to you: on the contrary, it was not given sooner, because the Provicar wished to distinguish your noble exertions in a more striking manner than a simple approbation appeared to him to do. For

this reason, he read through the whole of your New Testament, in doing which, the weakness of his eyes preventing his reading by candle light, he could proceed but slowly; yet his desire to read it himself, and the delight he experienced in the perusal of it, were so great, that he would not intrust the business to any other ecclesiastical counsellor. The Provicar requests me to present you his cordial salutations, while transmitting you the approbation; and to thank you for the opportunity you have afforded him of serving you, and the good cause in this particular, as well as for the assignment of 2000 copies of your New Testament, which we shall endeavour so to apply as to promote thereby the glory of God, and the salvation of men. People here are longing very much after this Divine Book; and I am extremely happy to think I shall soon have it in my power to satisfy this spiritual hunger. I have been, for these two months past, without a copy; which gives me the greater pain, since there passes not a day without inquiry after this book.

JUVENILE DEPARTMENT.

THE LOVE OF PLEASURE.

(By Bishop Porteus.)

Although diversions may serve very well to quicken a palled appetite, they are much too poignant and high seasoned to be constant food and nourishment of the soul. They not only destroy our relish for the more plain and simple fare of sobriety and virtue, but lay a foundation for the worst diseases; and though they do not so instantly kill as the deadly poison of vice, yet, with a gradual and a fatal certainty, they undermine the vital parts, and sap the constitution. Beware then of an error, which is the more dangerous because it is not always perceived, or at least acknowledged to be an error. And such of you, more especially as are just setting out in life, full of those high spirits and gay imaginations which youth, and rank, and affluence, naturally inspire; beware of giving way to that feverish thirst of pleasure, to that frivolous turn of mind and levity of conduct which will render all your great advantages useless, and totally defeat every grand purpose of your creation. Do not imagine that you were born to please yourselves only. Do not entertain that false, that destructive notion, that your wealth and time are all your own; that you may dispose of them exactly as you think fit—may lavish the whole of them on your own pleasures and amusements, without being accountable to any one for the application. There is one, most assuredly, who may, and who has declared that he will call you to an account for the use of that leisure and those riches which he bestowed upon you for far other purposes than that mean ignoble one of mere selfish gratification. There are duties of the last importance owing to your families, your friends, your country, your fellow creatures, your Creator, which you are bound under the most sacred ties to perform; and whatever calls off your attention from these does from that moment cease to be innocent. Here then is the precise point at which you

ought to stop. You may be lovers of pleasure ; it is natural, it is reasonable for you to be so ; but you must not be lovers of pleasure more than lovers of God. This is the true line that separates harmless gaiety from criminal dissipation. It is a line drawn by the hand of God himself, and he will never suffer it to be passed with impunity. He claims, on the justest grounds, the first place in your heart. His laws and precepts are to be the first object of your regard. And be assured, that by suffering them to be so, you will be no losers even in present felicity. It is a truth demonstrable by reason, and confirmed by invariable experience, that a perpetual round of fashionable gaiety is not the road to real substantial happiness. Ask those who have tried it, and they will all (if they are honest) with one voice declare that it is not. It is indeed in the very nature of things impossible that it should be so. This world is not calculated to afford, the human mind is not formed to bear, a constant succession of new and exquisite delights. To aim therefore at uninterrupted, unbounded gaiety, to make pleasure so necessary to your existence that you cannot subsist one moment without it, is to convert every thing that is not absolute pleasure into absolute pain, and to lay the foundation of certain misery.

Diversions are of too thin and unsubstantial a nature to fill the whole capacity of a rational mind, or to satisfy the cravings of a soul formed for immortality. They must, they do, tire and disgust ; you see it every day ; you see men flying from one amusement to another ; affecting to be happy, yet feeling themselves miserable ; fatigued with pursuing their pleasures, yet uneasy without them ; growing sick at last of them all, of themselves, and every thing around them ; and compelled perhaps at last to have recourse to solitude, without the least provision made for it ; without any fund of entertainment within to render it supportable. From this wretched state it is, that religion would preserve you ; and the very worst you have to fear from it, is nothing more than such gentle restraints on your gaiety as tend to promote the very end you have in view, the true enjoyment even of the present life. Suffer it then to do you this kind office ; and do not look on christianity in that gloomy light in which it sometimes perhaps appears to you. Far from being an enemy to cheerfulness, it is the truest friend to it. That sober and temperate use of diversions which it allows and recommends, is the surest way to preserve their power to please, and your capacity to enjoy them. At the same time, though it forbids excess in our pleasures, yet it multiplies the number of them ; and disposes the mind to receive entertainment from a variety of objects and pursuits, which to the gay part of mankind are absolutely flat and insipid. To a body in perfect health, the plainest food is relishing ; and to a soul rightly harmonized by religion, every thing affords delight. Rural retirement, domestic tranquillity, friendly conversation, literary pursuits, philosophical inquiries, works of genius and imagination, nay, even the silent beauties of unadorned nature, a bright day, a still evening, a starry hemisphere, are sources of unadulterated pleasure to those whose taste is not vitiated by criminal

indulgences, or debased by trifling ones. And when from these you rise to the still more rational and manly delights of virtue; to that self-congratulation which springs up in the soul from the consciousness of having used your best endeavours to act up to the precepts of the gospel; of having done your utmost, with the help of divine grace, to correct your infirmities, to subdue your passions, to improve your understandings, to exalt and purify your affections, to promote the welfare of all within your reach, to love and obey your Maker and Redeemer: then is human happiness wound up to its utmost pitch, and this world has no higher gratifications to give.

Try then, you who are in search of pleasures, try these among the rest; try above all others, the pleasures of devotion. Think not that they are nothing more than the visions of a heated imagination.

They are real, they are exquisite. They are what thousands have experienced, what thousands still experience, what you yourselves may experience if you please. Acquire only a taste for devotion (as you often do for other things of far less value) in the beginning of life, and it will be your support and comfort through the whole extent of it. It will raise you above all low cares and little gratifications; it will give dignity and sublimity to your sentiments, inspire you with fortitude in danger, with patience in adversity, with moderation in prosperity, with alacrity in all your undertakings, with watchfulness over your own conduct, with benevolence to all mankind. It will be so far from throwing a damp on your other pleasures, that it will give new life and spirit to them, and make all nature look gay around you. It will be a fresh fund of cheerfulness in store for you when the vivacity of youth begins to droop; and is the only thing that can fill up that void in the soul which is left in it by every earthly enjoyment. It will not, like worldly pleasures, desert you when you have most need of consolation, in the hours of solitude, of sickness, of old age; but when once its holy flame is thoroughly lighted up in your breasts, instead of becoming more faint and languid as you advance in years, it will grow brighter and stronger every day; it will glow with peculiar warmth and lustre when your dissolution draws near; will disperse the gloom and horrors of a death bed; will give you a foretaste, and render you worthy to partake of that fulness of joy, those pure celestial pleasures which are at *God's right hand for evermore*.—Psalm xvi. 11.

From the National Intelligencer.

AMERICAN COLONIZATION SOCIETY.

MESSRS. GALES AND SEATON,

I send you, for publication, an extract of a letter from the Rev. Ebenezer Burgess, the surviving agent of the American Colonization Society for exploring the west coast of Africa. It communicates the afflictive intelligence of the death of his colleague, the Rev. Samuel J. Mills. Mr. Mills was a native of New-England, and had devoted a number of years in promoting the objects of

the benevolent and Christian Societies in our country. He had spent his life in their service, and had nearly exhausted a small patrimony which he possessed. A biographical sketch of Mr. Mills, by a competent hand, would not only be gratifying to his numerous friends, but seems peculiarly called for, from his distinguished zeal, his active benevolence, and the extensive usefulness of his short life. I hope it will be furnished by some of his friends. The foundation of the disease which terminated his life was laid some time before he left this country. The suspension of his complaint, whilst in Africa, so as to enable him to perform the arduous duties of his situation, gives a favourable view of the climate of that country; more especially as Mr. Mills, being a northern man, would be more liable to be affected by a tropical climate. The information derived from the Commissioners of the Society fully justifies the expectation of its friends, that a situation can be procured for the proposed colony, safe, healthful, and fertile. There wants only the fostering aid of the government to carry the plans of the Society into full operation. It is hoped that the attention of a liberal and enlightened people will now be awakened; and that Congress will take a decided part and warm interest in support of the plans of the Society. The people are ready to support the government in any measure which may be adopted for that purpose. The people of colour are daily becoming more favourable, as they begin to understand the subject, and offers of co-operation and support on their part are frequently received from various parts of the country. A sufficient number have already offered their services to ensure the commencement of a respectable colony, whenever the necessary preparations are made for the first establishment.

Mr. Burgess arrived in London on the 25th of July, and may be daily expected in this country. I am yours, &c.

Extract of a Letter from the Rev. EBENEZER BURGESS, one of the agents of the American Colonization Society, dated "Brig Success, from Sierra Leone to London, English channel, 16th July, 1818."

We were received with all civility in Sierra Leone. Gov. Macarthy was unfortunately absent on a visit to the Gambia; but the commandant, captain Appleton, the honourable chief justice Fitzgerald, and other gentlemen, by their kind attentions, supplied the loss. Our embassy gave great joy to many of the African colonists. We examined the schools and the public edifices, and some of the colonial towns. As might be expected, I was very happily disappointed in some things, and painfully in others. There surely has been rapid improvements in some respects, within a few years, and the present prospects of the colony are good.

The number of places, eligible for the location of colonies, is less than one might suppose from the extent of coast. Nearly every river has a bar or shoal at its mouth, which renders its navigation hazardous, or impracticable to ships of any considerable size.

For instance, between Cape Mount and the Bight of Berrin, the principal rivers are the Mesurado, Saint Andrews, and Volta, neither of which opens its mouth to a large ship, or forms a harbour for its safe and convenient anchorage. The rivers Calebar and Cameroon, in the Bight of Berrin, the Gaboon and the Congo, are considered to be navigable some distance by the largest ships.

There are few Bays on the Gold Coast. At the European forts and trading stations, ships usually anchor off in the roads, a few leagues from the shore. All goods are landed in boats and African canoes, which are often upset in the surf. Ships, however, seldom sustain injury, because there are no strong winds except the tornadoes, which continue only a few hours, and always give seasonable warning of their approach.

Even for a settlement purely agricultural, it seems indispensable to have a river, harbour, or bay, in the vicinity, where necessary supplies may be brought, and surplus produce exported.

In eight days after we reached Sierra Leone, having made the best arrangements which circumstances would allow, we were in readiness for an excursion down the coast to the country of Sherbro. We took with us Messrs. John Kitzell and William Martin, as interpreters, besides the pilot, captain, and men of the little schooner in which we sailed. We called on Mr. Thomas Calker, head man of the Berrarra Islands, who embraced our objects with such cordiality that he commissioned two of his chief men to go with us and speak his mind in the councils of Sherbro.—We next called on his nephew, George Calker, head man of the Plantain Islands. We then proceeded to Sherbro and held consultations with the kings and head men of the country. We were always treated with civility and kindness. We made general surveys of the bay, islands, rivers, and adjacent country, taking specimens of the rice, cotton, sugar-cane, &c. with the entire approbation of Kings and head men, notwithstanding temporary apprehensions. These children of nature have had intercourse only with the worst class of white men, and have learned to distrust any profession of humanity or benevolence. I have only to say, at present, that, if the free people of colour of the United States are disposed to remove to Sherbro, there are great tracts of uncultivated land which may be purchased at a moderate price; and that if they behave well, they may live there with the most perfect safety.

We were engaged on this excursion about six weeks. After our return to Sierra Leone, we finished our inquiries at that colony, and became satisfied that there was no sufficient reason for our wasting the rainy months on the coast, and that we could do no more with advantage to promote the objects of the American Society. We should have been happy to have sailed directly to the United States; but, as there was no American ship in the vicinity, we improved the only opportunity which offered, and took passage for England in the brig *Success*. We did not regret this circumstance greatly, as there appeared to be some definite reasons for visiting England.

When taking our last views of the African continent, which, for

the sake of others, we had so earnestly desired to see, we rendered thanks to God, and expressed our congratulations to each other, that the principal labours and dangers of our embassy were now past. The nature of the climate, and the unknown circumstances in which we might be placed, were subjects of mature reflection before we left our country. Our minds were prepared to meet dangers, and endure trials, which, through divine goodness, had never occurred. Our prospect appeared fair to return to our country, and see the face of our friends in peace.

But the period of that event now approaches "respecting which neither my duties to you, nor the sensibilities of my heart, will allow me to say with coldness it has happened so." Our embassy, however humane in its design, however successful in its execution, and however extensive or beneficial in its future consequences, is now obscured with the veil of mourning; it will occasion sorrow where there might have been joy, and, I fear, discouragement and despondence, where there should be activity and perseverance—all is right.

The health of my colleague, before he left the United States, was slender—having a stricture on the lungs and a dangerous cough. In England, it being winter, he complained much of the humidity of the atmosphere. On the Atlantic, and during the whole time of our residence on the African coast, he enjoyed perfect health, and was active in business every day. On the evening of June the 5th, just two weeks after we sailed from Sierra Leone, he expressed some apprehensions of a fever, and on June 14th, 2 hours and 39 minutes, P. M. in lat. 23, 46, N. he calmly resigned his breath. I doubt not that he enjoys the reward of his pious labours, and does not desire his earthly friends to mourn for him. But the honourable society in whose service he closed his life, the Bible Societies who have enjoyed his labours in years past, and thousands in the American church, will sensibly feel his loss. Had food or medicine, or the kindest attention of fraternal love availed any thing, my dear associate would have survived; but the event has declared the will of heaven, and it is not my duty to murmur.

With great respect, dear sir, your obedient servant,

F. BURGESS.

*Elias B. Caldwell, Secretary of the }
American Colonization Society. }*

THE BLIND SAILOR.

At a meeting convened in Liverpool, (Eng.) in March last, for the purpose of establishing a Marine Bible Society, for supplying the numerous sailors resorting to that sea-port with the Holy Scriptures, after the gentleman, who opened the business, had taken a luminous view of the subject, and pointed out the duty of adopting measures for the attainment of this great object, he said he should not call on any particular individual to second the resolution, satisfied as he was, that some sailor in the room would feel it to be his duty to support it. He had scarcely resumed his seat, when a *blind Sailor*, in the middle of the meeting, rose, and in a

manner peculiarly impressive addressed the chair, as nearly as I can recollect, in the following words:—"Mr Chairman, there is not in the present assembly, nor in the world, a more proper person to second this motion than myself. I was a sailor, and, like too many of my messmates, I led a wicked and profligate life. Totally careless of the future, I thought only of present time; I plunged into every species of sin; I lived without God in the world. This I continued for several years, until it pleased God to strike me blind. Being no longer qualified to perform the duties of a seaman, I was discharged and returned home. But though I could no longer indulge in some of my daring vices, I pursued with increased avidity those which I could practice. One of my pleasures was to hear novels and romances read by my friends and relatives. One of them, whose heart God had touched, called on me one day, and told me he had brought a book to read to me. I asked him if it was a new book; he said that it was the oldest in the world, but always new, and began to read the BIBLE to me. It was then I found, that though God had seen meet to draw the veil of darkness over my natural sight, he could pour a flood of light upon my heart. My friend often came to read to me;—he took me to hear the Bible explained, and the God of the Bible was graciously pleased to open this heart. I saw my lost condition, and was mercifully enabled to see my only hope of restoration and salvation was in Jesus Christ. And now, Mr. Chairman, let me ask whether there be in this room, or in the world, a more proper person to second a motion for establishing a Society for giving Bibles to Seamen."

REVIVAL OF RELIGION AT SEA.

[The following is from the *Newburyport Herald*. The Editor of that paper says the information may be relied upon as strictly true.]

Extract of a letter from a young man on board the ship Independence, to his friend in Newburyport, dated Calcutta, April 30, 1818.

The Missionaries* who came out with us appear to be amiable persons: they converse more upon experimental religion than the sentiments of different sects.

Our crew, the first part of the passage, were apparently steady and fond of reading. Nothing particular occurred until about the 10th of February, when one of our sailors, (a native of Scotland,) who has been, according to his own confession, addicted to every vice that is common among sailors, in his 8 o'clock watch below, about five minutes in bed, thought he saw the person of our Saviour by him, with out-stretched arms to receive him, and then disappeared. It affected him much; it seemed to be instrumental in the hand of God of bringing him to serious reflections upon his past life, and we trust it proved a deliverance of his soul from the power of sin and Satan into the liberty of the sons of God. This change put a new song into his mouth, even praise to

* Messrs. Colman and Wheelock of the Baptist connexion, who sailed from Boston last December on a mission to India.

that God who had brought him out of nature's darkness into his marvellous light, upon which he could not hold his peace, but in a wonderful manner spake of the things God had done for him to those around him. This gave them serious thoughts concerning the state of their immortal souls. About the 20th of February an uncommon seriousness appeared among the sailors—at 7 o'clock in the evening one of the sailors desired me to request one of the Missionaries to come forward and pray with them. Both Missionaries came, and found all the sailors, except the man at the helm, in floods of tears, crying out, with the convicted jailor, What must we do to be saved? O, delightful sight, to see the out-casts of all nations falling down at the feet of the cross, begging for mercy from a crucified Redeemer! They embrace every opportunity to tell the gracious dealings of God to their souls, exhorting one another to attend to the things that belong to their eternal peace and happiness. About 7 or 8 have received sealing manifestations of the love of God to their souls. This indeed must be the work of the Holy Spirit. Backsliders, who have long strayed from their Maker, are turning from the error of their ways, and finding peace to their souls through the blood of Christ.

SABBATH SCHOOLS.

Extract of a letter to the Editor of the Religious Remembrancer, dated Bloom Township, Pa. September 14th, 1818.

"In my last I mentioned to you that we were about establishing a *Sabbath School* in this neighbourhood. You will, no doubt, be gratified in hearing of its progress. We began, the first Sabbath in July, with about 30 scholars and seven teachers. We have now on our list 120 scholars and 10 teachers. The school consists of both children and adults; and the progress they have made in learning, their regular attendance, and their correct deportment in school, are highly gratifying to the teachers, and to every friend of such institutions. A remarkable change has taken place since the establishment of the school in the morals of the youth of this place. It was formerly notorious for Sabbath-breaking and profane swearing. We seldom now see a young person running about on the Sabbath; profane swearing is by no means as prevalent as it was; a spirit of emulation seems to prevail among the youth to excel each other in their reading and recitations of Scripture.

"About forty of our scholars have recited, since the commencement of the school, 6300 verses and questions. One of them, a lad of about 14 or 15 years of age, who is obliged to labour hard during the week for the subsistence of himself and an infirm and widowed mother, has repeated from 100 to 144 verses and questions of catechism at one time.

At a late convention of the Episcopal Church in the State of *Rhode Island*, it was resolved, that they would encourage the establishment of *Sunday Schools* in their several Churches, to be under the inspection of their clergymen.

From the London Evangelical Magazine.

CONVERSATION WITH A
 CONVERTED HOTTENTOT,

ON HIS FORMER STATE OF IGNORANCE,

Extracted from the Journal of Mr. Evan Evans, July 15, 1817.

July 15.—Experienced much pleasure this morning in conversing with the driver of our waggon concerning the state of ignorance in which his nation was plunged previously to the time in which Missionaries came among them. He showed me a small insect, which the farmers call the *Hottentots' god*; and which, in fact, they used to worship. This man said to me, 'O! Sir, it is impossible for me to say how thankful I am to the good men over the great waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England. He said to them, The poor Hottentots in Africa know nothing of me, the true God; they worship a poor insect that even they themselves can tread to death with their naked foot. Yes, here he is!—here he is! This was our god, before God's servants came among us. Yes, the farmers told us before you came, that we were nothing but baboons or monkeys; and if they saw us listening when they were reading the book, (the Bible,) they would immediately cry out, 'What do you want, you baboons? begone, you have no business to look in our houses.'

I asked, Did you ever worship this insect, then? He answered, 'O! yes, a thousand times; always before I came to Bethelsdorp: whenever I saw this little creature, I would fall down on my knees before him and pray.' What did you pray to him for? I asked him to give me a good master, and plenty of thick milk and flesh.' Did you pray for nothing else? 'No, Sir, I did not then know that I wanted any thing else.' Did not you know then that you had an immortal soul? 'Oh, no; the farmers used always to say that Hottentots had no souls, and that they were made by the Devil, and not by the God of the Christians. They would never allows us to go to church; I was never in a church till I came to Bethelsdorp, nor ever heard one word out of the book (the Bible.) Before I came there I was as ignorant as these oxen, and knew nothing. Whenever I used to see this insect,' (holding the creature still in his hand,) 'I used sometimes to fall down immediately before it; but if it was in the waggon-road, or in a foot-path, I used to take it up as gently as I could, to place it behind a bush, for fear a waggon, or some men or beasts should tread it to death.' If a Hottentot by some accident killed or injured this creature, he was sure to be unlucky all his life-time, and could never shoot an elephant or a buffalo afterwards.

It is impossible to describe the thankfulness which this poor man manifested because the Lord had remembered his wretched and despised nation, and had sent his servants to teach them the knowledge of the true God, and the way of salvation through Jesus Christ, instead of worshipping this poor creature, which, as he

observed, he could squeeze to death between his fingers, and which could not deliver itself out of his hands. How true are the Apostle's words!—'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.' Who more foolish, who more weak, who more base, and who more despised than poor Hottentots were? Yet I have no doubt that they would be able to confound many wise philosophers, princes, and warriors, if they were set to converse with them respecting the things of God. Although they are poor, and as 'the offscouring of all things'—yea, though they 'are not' as it were, yet I doubt not there are hundreds of them rich in grace and faith, heirs of everlasting glory, who shall be forever rich, even when the riches of this world shall be consumed. I never saw the beauty of this passage so much as since I came to South Africa.

PROCLAMATION,

by DE WITT CLINTON, Governor of the State of New-York.

Whereas the great and multiplied blessings conferred by Almighty God on the people of this state, demand from them the solemn and united expression of gratitude to the Author of every good and perfect gift, I have therefore considered it an indispensable duty to recommend the observance of a day for public PRAYER and THANKSGIVING; and I do accordingly recommend for that purpose *Thursday the Fifth day of November next.*

In witness whereof I have hereunto subscribed my name, and (L. S.) affixed the privy seal of the state, at the city of Albany, this 21st day of September, in the year of our Lord 1818, and in the 42d year of the Independence of the United States.

DE WITT CLINTON.

Female Bible and Religious Tract Society of Kings County, N. Y.

The Annual Meeting of this benevolent Institution was held on the 3d Sept. 1818. On which occasion a Sermon was presented by the Rev. Mr. Monteith, from Psalms cix. 130—*The entrance of thy words giveth light*; and an address delivered by Mrs. Eliza A. Lowe, First Directress of the Society. The funds collected during the past year amount to \$124 82; the amount expended for Bibles and Tracts, and incidental charges, during the same period, is \$99 10. The balance in the Treasury \$83 74. The number of Bibles distributed gratuitously 9, and one sold; the number of Tracts distributed 5139—Bibles on hand 7—Tracts 620.

ERRATUM.

In the last Number, page 363, 6th and 7th lines from the top, read as follows: Addresses were delivered by the Rev. Dr. Charles Wharton, Rector of St. Mary's church, Burlington, Rev. Dr. A. Green, President of Nassau Hall College, &c.